

Rule - 3

The Scripture of Truth

Vedas are the scriptures of true knowledge. It is the first duty of an Aryas to read, teach, recite and hear them being read.

नकिर्देवा मिनीमसि न कि रायोपयामसि । मंत्र श्रुत्यं चरामसि॥

We break no rule. O wise men.

We keep none of the rules concealed.

We act upon the teachings of the Verses

RigVeda X. IM.7

How Knowledge First Came — The third principle combines in its outlook the teachings of the first two. We have been taught what God is (Principle II). We have been taught also in what philosophic, i.e., cognitional and devotional relation we stand to Him (Principles I, II). The supremacy of man among all terrestrial beings takes its rise from his capacity of acquiring systematic and progressive knowledge. Now the ultimate source of that knowledge, without whom it would be impossible to form a philosophical conception of knowledge absolute, i.e. truth which cannot be gainsaid, is as the first principle affirms, the All-knowing God. In the third principle, which we shall now expound, the agency of transmission of knowledge from God to man is, in due course, pointed

out, in as much as this principle lays its finger on the primeval repository of revealed knowledge, viz., the four Vedas.

Science Eternal — Science, as knowledge systematized, has subsisted among men during all the aeons of their earthly life. The amount of true, i.e., scientific knowledge possessed by man in different ages in different climes has surely varied, but the fact that in all epochs of human history he knew science cannot be denied. The proposition of the evolutionary hypothesis, that humanity has, from the day of its origin, been progressing in the discovery and application of the laws of science, is belied by the testimony of excavations going on in different parts of the earth liven nations that are today, because of their present barbarity, which consists mainly in their ignorance of modern arts and appliances of the specialized type, misnamed primitive, are by archaeologists declared on the irrefutable evidence of geological finds, which are bringing to light the ancient cultural wealth of their prehistoric forefathers, to have had a glorious past, in no way interior in the luster of its enlightened development to the present scientific glamour of any up-to-date civilized country of the world.

Intellectual Evolution, a Myth —Mr. Jones Bowson, writing in the *New Age* for November 1921, traces briefly the recent cultural fall of man in some of the historically most conspicuous lands on the face of the globe. Writes he:

“If the history of mankind is upward evolution, why should the Chinese have known of gunpowder and the Mariner’s compass before the Christian era and have lost them again? Why should we see today only the pitiful traces of the splendors of the Mughul empire in the palaces and tombs of India? Why should the Hindu race have gone backward for 400 years? Why should Angkor in Cambodia and Borobodaer in Java be

pointed to today with amazement? Why should the very art of manufacture of the enamelled tiles of the empress' summer palace in Peking and the method of working the colour into the walls of the Alhamabra at Granada be lost arts which perished with the ancient Moors? Why should the Egyptians be ignorant of the arts of astronomy and mathematics which enabled them to erect the great Pyramid of Cheops upon the principle of squaring the circle and at the point where it should absorb its shadow at noontime at the vernal equinox? By what methods in the absence of hydraulic machinery were the gigantic stones lifted into their places at Karnak and Palmyra? What caused the loss of the artistic knowledge which produced sums of the marvelous gold and feather work of the Aztecs and lost the very knowledge of the location of the wonderful ruined cities of Central America? Surely any one who is a Masonic seeker after truth must recognise that the progress of mankind is really only in certain directions interlaced with retrogressions and decadence in others."

The Evidence of Archaeology — Recent archaeological discoveries have carried the origin of man to millions of years back hence. The Samvat of the Aryas today is 1,96,08,53,024 meaning that the appearance of man in the present cycle is so immemorially old. Let us cite here only a few evidences of science establishing the hoary antiquity of man:

"In Nevada, that wonder-house of Dame Nature's relics John T. Reid has discovered a human footprint and well made shoe-sole, which he claims to be five million years old, from his geological knowledge of the rocks in which it was imbedded. Micro photographers and analytical chemists of the Rockefeller Institute have shown the stitches, the twist of thread, holes for sewing and size of the thread — finer than we use today for shoes, and stronger. This shoe-sole was accompanied by footprints of dinosaurs and their bones. Professor Reid and his associates

are to be congratulated on their careful scientific analysis and their generous recognition of the age and excellence of the work, and the product of as high a skill as is exhibited at Lynn, or Brock tons, Massachusetts.

“From the Colorado Rockies comes another recent discovery, a figure claimed to be of preglacial man, represented as seated, with a tablet on which are drawn characters and figures, which Mr. Jeacon, Curator of the Colorado Historical and Natural History Society, declares, are the most remarkable likeness of dinosaurs he has ever seen. The signs and face resembled those of the Aztecs. Professor Van Tuyl believes, the statue and the rocks, near which it was found, date back to archaic times”.

“Red-headed skeletons in Arizona and beautifully wrought golden images recently found in the Ohio Valley, the American Valley of the Kings, where King Tut’s western contemporary is being sought, cause archaeologists to echo the words of Katherine Tingley, that America is older than Egypt, and of increasing numbers who claim its civilization was once superior.” (Herbert Cooke in the Theosophical Path for August 1923.)

In the issue for October 1925 of the same monthly, the report of the Doheny Scientific Expedition to the Hawa Supai Canyon of Northern Arizona, published by Professor S. Hubbard, Curator of Archaeology of the Oakland Museum, Oakland, California, was commented on by 'Student'. We make these excerpts from his highly interesting article:

“There is one account of handsome polished pestle picked up by an expert out of the old Pliocene river-gravel in Calaveras country which admittedly cannot be explained away by any theory except deliberate fraud on the part of the geologist, and that suggestion has not been offered.”

“The famous image from Narupa, Idaho, is another puzzle which defies the theory of man’s recent appearance on earth. This little clay statuette was brought up from a depth of 320 ft. during the boring of a shaft through Tertiary rocks, and it seems impossible to deny that it is about as old as the Calveras remains.”

“Then there is the problem of the pottery found beside a mastodon’s tusks and horse’s teeth at Charleston, and the pottery and scattered bones at Vero, Florida, and the boleadoras from the Argentina, polished stone balls with cut grooves resembling those used today in pairs for throwing down fleeing game which Professor Senet and his colleagues of the University of Buenos Aires are sure are Tertiary.

“The Petroglyphs are made in an unusual way: instead of being painted on the rocks, they are incised by a sharp tool through a very hard block of coating on the vertical red sandstone cliffs, called locally ‘desert varnish’, and formed by the action of a trace of iron in the strata. They stand out in vivid red upon the black background. Owing to their position they were difficult to photograph, and a platform standing out from the cliffs had to be made to get good results.”

“The three most important drawings represent, according to Professor Hubbard’s opinion, an elephant attacking a man, a group of ibexes and an animal quite evidently intended to represent a dinosaur, the well known *Diplodocus* with its long snake-like neck and powerful tail.”

“To appreciate the significance of these pictographs, if the interpretation of their outlines given by Professor Hubbard is correct—and he is firmly convinced that no other is reasonable — it should be understood (a) that it is not considered established that man in America was contemporary with any kind of elephant (which Professor Stauffer, Geologist at the University of Minnesota, recently declared had possibly disappeared

100000 years ago), (b) that the ibex is unknown as a living animal in the western hemisphere, and (c) that the dinosaurs are believed to have disappeared in the Cratacasus Period at the end of the Age of Reptiles, not less than from seven to ten million years at a conservative estimate.”

“The ‘elephant, ibex, and dinosaur’ carvings were not the only significant figures observed, on the same wall were a row of symbols, very deeply cut, and resembling the astronomical symbol of the planet Mars. Professor Hubbard says ‘desert varnish’ had commenced to form in the incisions, indicating an unbelievable antiquity, an antiquity greater than the others. These symbols may be of great importance, an evidence of the race which recorded them.”

Man Civilised From the First — These discoveries testify not only to the fact that man existed as early as, and possibly even earlier than, tens of millions of years ago, but also that his primitive life was to a very high degree cultured and refined, so much so that he was proficient in some of the most modern civilized arts. He was a good draftsman, sewed shoes more finely than even his descendants do today, could manufacture polished and glossed balls, pickets, etc.

The Egyptian Wonder — Pictorial drawings met with in the tomb of an Egyptian pharaoh, at a depth inaccessible to solar or lunar light, have compelled scientists to recognise that ancient Egyptians possibly knew the use of electricity, as any other light known today should have produced smoke and soot, of which there is no vestige on the walls of the tomb.

Minoan Civilization — Glimpses of ancient corporate social life, led in a manner no less civilised and artistically tasteful than today, are obtained by a study, among other things, of the facts recorded In archaeologists who have been at work in Crete, the ancient seat of Minoan Civilisation. Sir Arthur Evans in his presidential address delivered before the British

Association for the Advancement of Science in 1916 recounted some of these discoveries. He said:

“The marvellous Minoan Civilisation shows that Crete of 4,000 years ago must unquestionably be regarded as the birth-place of our European Civilisation in its higher form. But are we even then appreciably nearer to the fountainhead? A new and far more remote vista has opened out in recent years and it is not too much to say that a wholly new standpoint has been gained, from which to survey the early history of the human race. The investigations of a brilliant band of pre-historic archaeologists, with the aid of representatives of the sister sciences of geology and palaeontology, have brought together such a mass of striking materials as to place the evolution of human art and appliances in the last quaternary period on a far higher level than had even been suspected of previously — certain investigations have revolutionised our knowledge of a phase of human culture which goes so far back beyond the limits of any continuous story that it may well be said to belong to an older world.”

Speaking of the Paleolithic frescoes executed with consummate taste and skill in pitch dark caverns by the aid of engraved stone lamps, he observed:

“Such was the level of artistic attainment in south-western Europe at a modest estimate some 10,000 years earlier than the most ancient monuments of Egypt or Chaldea. Nor is this an isolated phenomenon. One by one characteristics, both spiritual and material, that had been formerly thought to be the special marks of later ages of mankind, have been shown to go back to that earlier world.”

“It is difficult indeed in a few words to do adequate justice to this earliest of European civilisations. Its achievements are too manifold. The many-storeyed palaces of the Minoan priest-kings in their great days

by their ingenious planning, their successful combination of the useful with the beautiful and stately, and last but not the least, by their scientific sanitary arrangements for outdid the similar works, on however vaster scale, of Egyptian or Babylonian builders. What is more, the same skilful and commodious construction recurs in a whole series of private mansions and smaller dwellings throughout the island. The modernness of much of the life here revealed to us is astonishing. The elaboration of the domestic arrangements, the staircases, storey above storey, the front places given to the ladies at shows, their fashionable flounced robes and jackets, the gloves sometimes seen on their hands, or hanging from their folding chairs, their very mannerisms as seen on the frescoes, painting their conversation with animated gestures—how strangely out of place would it all appear in a classical design!”

Sindh Marvels —The excavations at Harappa in the Punjab and at Mohen-jo-Daro in Sindh point also to the same conclusion. Writes Sir John Marshal. Director General of Archaeology in India:

“The drainage system in particular is extraordinarily well developed. Every street, alley, way and passage seems to have had its own covered conduits of finely chiselled bricks, laid with a precision which could hardly be improved on.”

“What is particularly striking and not a little anomalous about these finds is the great disparity in the quality of their technique. Rough flakes of chert, for example, which served as knives and scrapers have been found in hundred all over the site and these utensils are as crude as such objects could well nigh be. But mingled with them and contrasting strangely with their primitive appearance are finely nude objects of gold and blue faience and exquisitely engraved seals, such as could have been turned out by people possessed of marked artistic ability as well as great

technical skill; while the construction of the buildings themselves is far superior to anything of the kind in later India.

“Most of the buildings are divided into good-sized rooms, furnished with their own wells and bathrooms, floored over with brick, and provided with covered drains connecting with larger drains in the side streets. The existence of these roomy and well-built houses and relatively high degree of luxury ... seem to be token a social condition of the people much in advance of what was then prevailing in Mesopotamia or Egypt.”

“The gold ornaments are so well furnished and so highly polished that they might have come out of a Bond Street Jeweler of today than from a pre-historic house of 5,000 years ago.”

Science and Language Concomitants — That man led a highly cultured life even in such prehistoric ages as tens of millions of years back hence is thus established beyond the possibility of a doubt. Our next proposition in this connection which will elucidate our hypothesis, is that language and science progress together. Of scholars, who have made this subject a life-long study and whose opinion on it is accepted as authoritative, we shall quote the observations of only two. Max Mueller in his *Lectures on the Science of Language*.

“We never meet with articulate sounds except as wedded to determinate ideas, nor do we ever, I believe, meet with determinate ideas except as bodied forth in articulate sounds. I, therefore, declare with conviction, whether right or wrong, as explicitly as possible that thought in the sense of reasoning is impossible without language.” (Vol. II, p. 62)

Schelling, too, is reported as having expressed the same opinion:

“Without language it is impossible to conceive philosophical, nay, even any human, consciousness.”

Language, a Human Necessity — And without consciousness there could have been no intellectual life, which every advance in culture by its very nature implies. Not a people on earth that does not speak. Language is as old as man. Where thought has degenerated and become meagre in content, language has of necessity grown poor. The existence, among a section of humanity, of types of expression signifying a higher state of cultural life than the people actually lead is a sure sign of their having been among them a higher cultural past. Some very backward people like - the Thonga a Negro tribe living in South Africa are reported to possess a Language fairly rich in its variety of expression embodied both in grammatical forms and words. Henry A. Junod observes in his *The Life of a South African Tribe*:

“The power of classification of the Bantu mind (as evidenced by the classification of names in their language) is certainly not inferior to that of the Aryans.” (Vol II p. 141).

Speaking of verbs, he says: “An endless number of combinations is thus rendered possible.” (Vol. II p. 141). “Descriptive adverbs, disclose a wonderful power of description.” (II, 143) “The faculty of elocution among the Thonga is very great.” (II, 153). “Negro languages are not inexpressive, they are rich in their way. They excel in discovering spiritual truths in material facts or rather in perceiving the relations between the spiritual and the external world.” (Vol. II, p 154).

Origin of Language — This shows that languages is co-eval with man. Similar instances may be adduced to any number, but they will encumber the thesis. Let us now see whence language at the outset comes. Philologists who have tried to trace the origin of language have failed so far to account for the appearance of this what is justly regarded by them as a miracle of humanity. Two alternate theories are put forward to

explain this phenomenon, imagined somehow to have occurred in some early era of human history.

The first of these is the theory of mutual agreement according to which man was at the origin mute. His earliest means of expression were gestures and conscious and unconscious alterations of countenance. As human thought progressed and became gradually too complex to find expression in gesticulation and facial distortion, words were by mutual agreement decided upon to convey ideas. This is the theory of Locke followed by Adam Smith and adopted with adaptation by Stewart. We share Max Mueller's failure to understand how without language complex ideas could have been first formed, and then the comparative merits of words, suggested to convey them, discussed.

Another theory is the theory of *anomatopoeia*. The *pooh-pooh* and the *bow-vow* are two allied forms of a single hypothesis. Language was framed according to this theory in imitation of the natural sounds made, or of interjectional exclamations uttered spontaneously, under the predominance of a sudden feeling by things and animals respectively. The absolutely insignificant fraction which such words form of any language, and the inability to explain by means of them the formation of the bulk of its vocabulary, is the most obvious refutation of this theory. Max Mueller agrees with the *Nairukta* School of Indian philology in tracing words to roots. His own opinion as regards the origin of language is that language at the beginning was a divine gift. He subscribes also to the theory of a common origin of all languages. At p. 93 Vol. II of his *Lectures on the Science of Language*, he remarks:

“...It is the object of these lectures to prove that language is not a work of human art.”

“If you wish to assert that language has various beginnings, you must prove it impossible that languages could have had a common origin. No such impossibility has ever been established...” (Vol. II p. 2).

The 400 or 500 roots which remain as the constituent elements in different families of languages are, phonetic types produced by a power inherent in human nature. They exist, as Plato would say, by nature, though with Plato we should add that when we say, by nature, we mean by the hand of God.” (Vol. I p. 401).

Max Mueller’s Theory Examined — Max Mueller thus believes that in the beginning, there was a common repository of roots, out of which all peoples formed, in accordance with the promptings of their inner experience and outer surroundings, their varied languages. Of positive evidence there is none in support of this hypothesis also. Man even in the most backward cultural stage is no where found to meet his lingual necessity by means simply of roots. As instruments of speech, roots are far more difficult to handle and manipulate than words derived from them. The conceptions conveyed by roots are absolutely abstract. Was primitive thought simply abstract?

For if word and thought are simultaneous developments, which as we have shown, is Max Mueller’s convictions, then according to this last proposition of Max Mueller the subtle ideas, which roots can stand for, should inevitably precede those gross ones which derivatives from them denote. To us the process of denotation and connotation appear to have proceeded together in the incipient consciousness of man. The easier process is that of naming things, which to be intelligent, must have, as its background, simultaneous apprehension of the connotative intent of the names applied. God named things, qualities, and actions, and connected the names in the minus, in the primitive stage, of men and

women, with roots. To these, therefore, all language exhibit the capability of being reduced ultimately. The primitive speech of man appears thus to have been a full-fledged language with noun-forms, verb-forms, prefix and affix-forms etc. Roots could not have served the purpose of mankind in the beginning, nor could we have simply by means of roots learnt how to develop out of these, words, clauses, and sentences. If uniform roots could be revealed to humanity what was there to prevent readymade languages from being revealed. The latter is on the face of it a simpler, a more probable hypothesis—a hypothesis, too, which seems to answer human necessity more naturally.

Vedas, the First Book — From of old the belief has obtained among Aryans that the revelation of God's knowledge, which could not be but in God's language, took place, when man was first made, in the form of the Vedas, viz.. Rig Veda, Yajur Veda, Sama Veda, and Atharva Veda. If the issue were to be decided on the basis simply of remotest antiquity, of all records available, the verdict would naturally be in favour of the Vedas.

Of all human records, the Vedas are the oldest. The claim to constitute divine revelation has been put forward by more recent books, too. But in justice to them, it must be recognised that they point back, one and all. To an earlier Writ, which, they invariably declare, is their primal source. Among mankind there has been a tradition to refer back to a past, when man was in communion with God. Those same commandments it is the professed mission of every new apostle to promulgate again, as age has tampered—so it is given out—with the truth of the former promulgation. Now every promulgation is referred to as The Book; and if it could be proved (1) that the Vedas are not only the oldest of all available human books but are a record so remotely antique that between their antiquity and that of later records there can be no conception of temporal relativity,

and (2) that their text has been scrupulously preserved through incredibly long ages, the theory that they are divine revelation will acquire greater acceptability, as according with the voice of universal tradition and fulfilling the demands of the philosophical necessity pointed out above that man should, in the beginning of his mental life, be endowed with divinely revealed knowledge through divinely revealed speech.

The Age of the Vedas — Since the day of Dayananda, scholars in the East as well as in the West have been busy making continuous research into the contents and history of the Vedas. The conclusions they have arrived at as regards the age of the Vedas may be briefly set forth as follows:

(1) Professor Max Mueller places the compilation of the whole Vedic literature before 400 B.C., this last being the date of the ascendancy of Buddhism. The Vedic literature is divided by him into four strata, viz., the Chhandas, the Mantras the Brahmanas and the Sutras. The more common and to us the only acceptable division is that which combines Chhandas and Mantras into one stratum. This is the natural, the traditional division. Assuming that the evolution of human intellect in the primitive epochs should, for what reasons it is not known, have been much swifter than in later ages. Professor Max Mueller assigns a period of 200 years for the development of each stratum, thus carrying the earliest composition of Vedic Chhandas as early as 400 plus 4 (200) – 1200 years B.C. (A History of Ancient Sanskrit literature, page 572). He later considered this estimate too low and raised it in his Chips from a German Workshop to 1500 B.C. This computation is on the face of it, vague and arbitrary. And yet Professor Max Mueller is of opinion that “the Veda...will take maintain for ever its position as the most ancient of books in the library of mankind “ (Max Mueller’s Rig Veda Samhita. published 1875 Preface, page X.)

(2) According to Professor Macdonell, ‘The history of ancient Indian literature naturally falls into two periods. The first is the Vedic, which beginning perhaps as early as 1500 B.C. extends in its latest phase to about 200 B.C.’ (A History of Sanskrit Literature)

(3) A. Weber places this period in the sixteenth century B.C. {Indische Stnfed. p. 8).

(4) The method followed by Dr. Haug for the estimation of the age of the Vedas is the same as that of Max Mueller, excepting only that he assigns a period of 500 years to the formation of each literary stratum. He thus fixes the commencement the Vedic literature at 400 plus 4 (500) = 2400 B.C.

(5) B.C. Tilak finds that the astronomical data supplied by the Vedas themselves, viz., geographical and astronomical hints in the hymns, which point to the beginning of the solar year, which according to him was then reckoned from the vernal equinox in Orion and previous to that in Aditi, indicate that the time to which this phenomenon belongs could not have been later than 6000 to 4000 B.C. The description of continuous dawns, and Arctic phenomena, is to him additional evidence that these records refer to inter-glacial or pre-glacial periods, when the Arctic regions were habitable. These traditions may have been incorporated into the hymns, according to him. In the post-glacial epoch, which geology places at the lowest estimate at 8000 B.C.

(6) N.B. Pavagi bases his view as regards the antiquity of the Vedas on the same geological data as Tilak. He vacillates among many figures ranging from 16,000, the beginning of the last glacial epoch. to 2,40,000 years back hence, when the tertiary epoch and, according to Dr. Cook the glacial age, closed. The beginning of the post-Vindhyan epoch which coincides with the Cambrian in Europe, of which relics are found in the

lowest geological stratum in India, and features of which, Pavagi thinks, are spoken of in the hymns, is another landmark in geological history which impresses Pavagi as the possible date of the material contained in the Vedas, viz., from 7,00,000 to 6,00,00,00,000 years back hence (The Vedic Fathers of Geology).

Vedas Co-eval With Man — (7) A.C. Das declines to place the abode of the primitive Aryans in the Arctic regions on the evidence adduced by Tilak. He reconciles the phenomena recorded in the Vedas with the geographical conditions of a tract of land extending in a past geological epoch in the north to the Northern boundary of Eastern Turkistan and in the south as far as Rajputana, beyond which there was on both sides the sea. To him some of the descriptions in the Vedas appear to refer to such configuration of land, as according to geological hypotheses, could have existed ‘in the Miocene the Paleocene epoch whose age is to be computed by some hundreds of thousands if not millions of years.’ (Rigvedic India p. 21).

This, it is to be noted, is also the time, as regards which A.C. Das finds there is available the earliest geological and archaeological evidence of the existence of man. “It may, therefore be surmised that man also existed in the Miocene or at any rate in the Pliocene epoch... This surmise has received a strong confirmation by the actual discovery of relics in an upper Miocene deposit in Further India.”

Thus Vedic research, as it advances, carries the antiquity of the Vedas ever further and yet further into the past. Latest theories tend to affirm that the Vedas are not only the oldest record of humanity but a record co-eval with the earliest appearance of man on earth. The claim of Indian theologians was never even a whit greater.

Vedas Preserved in Pristine Purity — As regards the second condition for recognising the present text of the Vedas as the true primeval revelation, viz., that it should have been faithfully preserved, we have the unanimous testimony, of all scholars, eastern and western, to the effect that the Vedas, as we find them, differ in no material particular from their original text. Very old copies of the Vedas in manuscript have been collected and collated, and they show no differences. Writes Max Mueller: “As far as we are able to judge at present we can hardly speak of various readings in the Vedic hymns in the usual sense of that word. Various readings to be gathered from a collection of different manuscripts now accessible to us there are none.” (Rig Veda Samhita. Vol. I. page 27).

Space forbids enumeration in detail of the devices adopted by the Rishis to safeguard the latter of what they have justly been regarding as the word of God, against alteration, interpolation, or omission. Says Professor A. A. Macdonell:

“Extraordinary precautions soon began to be taken to guard the canonical text thus fixed against the possibility of any change or loss. The result has been its preservation with a faithfulness unique in literary history.” (A History of Sanskrit Literature, p. 50).

The Repository of All Sciences — That a record so antique and so scrupulously guarded against change teaches up-to-date truths about science, philosophy, ethics, theology, religion—in short all that man feels the impulse to know, is in itself quite a convincing proof that the Vedas are a superhuman treasure of knowledge. It is not possible within the scope of this dissertation to adduce evidence in detail to testify the embodiment in the Vedas of elementary truths of all branches of science, positive and abstract. As A. Wallace, the co-adjutor of Darwin in the

discovery and formulation of the evolution hypothesis, states at page 14 of his *Social Environment and Moral Progress*:

“It we make allowance for the very limited knowledge at this early period, we must admit that the mind which conceived and expressed in appropriate language such ideas as are everywhere apparent in these vedic hymns, could not have been in any way inferior to those of the best of our religious teachers and poets—to our Miltons and our Tennysons.”

Maeterlinck only sums up in a few sentences what Pavagi has stated in a volume, when he says at pages 95-97 of his recent book *The Great Secret*:

“Was it, for example, mere chance that decreed that the earth should proceed, take shape, and be covered with life precisely in the order which they described? According to the ‘Laws of Manu’, the ether engenders the atmosphere; the atmosphere transforming itself engenders light, the atmosphere and light giving rise to heat produce water, and water is the mother of all creatures.

“Almost all the fore-going, let us remember, is long previous to Buddhism, dating from the origins of Brahmanism and is directly related to the Vedas. Let us agree this system of ethics of which I have been unable to give more than the slightest survey, while the first ever known to man, is also the loftiest which he has ever practised.”

Readers eager to study the story of the gradual descent of all religions from the Vedas are referred to Ganga Prasad’s luminous little book *The Fountainhead of Religion*. Those interested in physical science may consider the suggestive statements of P. N. Gaur in his *The Introduction to a Message of the Twentieth Century*, (where he writes - Elsewhere we have established that yajna is the Vedic expression for what we call experimentation. The directions that the mantras embody are, therefore, such as will enable us to perform scientific experiments which, when

accomplished, communicate to us the Knowledge of the Laws of Nature.”), as also articles bearing on this subject which have been appearing from time to time in the Vedic Magazine, Lahore. More enlightening in this regard than all these books is the Rigvedadi Bhashya Bhumika of Dayananda himself, translated into English lately by Pt. Ghasi Ram, MA. The Sage has given an outline of the teachings of the Vedas. Indicating the incorporation in this primeval scripture of subjects as widely varied as theology, sociology, ethics, metaphysics, architecture, mathematics, astronomy, etc.

Our Duty — It is this Veda, which, the Arya Samaja lays down, is the repository of all truth, and which, therefore, it is primary duty of all Aryans to study and teach, to recite and hear being read. This one principle distinguishes the Arya Samaj from all other cosmopolitan societies of reform and redemption. The Arya Samaja has before it a particular programme, a definite formula of right and wrong, this programme is as old as man and as lasting as humanity. As the intellectual outlook of humanity widens, the verses of the Vedas seem to present a vaster and vaster horizon of material and spiritual significance, so that from the merest dullard to the greatest genius all can study this primeval scripture with equal profit—in the sense that the benefit, which the reader derives from it, is commensurate with the keenness of his intellectual acumen. It is on this account that all classes of human beings have been declared to have right—and an equal duty—to study and profit by the Vedas. To the research student it is an inexhaustible mine of research To the man of immediate action it is an unmistakable clarion call of pressing duty. The scientist finds in it endless veins of scientific experiment; the Yogi meets with infinite vistas of occult experience. The Vedas are the book of both high and low, both learned and ignorant.